

The Missionary Helper.

PUBLISHED MONTHLY, BY THE

FREE BAPTIST WOMAN'S MISSIONARY SOCIETY.

MOTTO: *Faith and Works Win.*

VOL. XX.

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No. 4

Sing, O my soul, exultant sing,
As to His throne we humbly bring
Our myrrh, our gold, our incense sweet,
And pour them at Jehovah's feet!

Our myrrh, our gold, our incense all—
That were an offering far too small;
Adoring hearts we yield to thee,
O God, for all eternity.

—Ella Gilbert Ives.

WE observe times and seasons, and keep—after a fashion—fast days and feast days as they pass in procession down the year. Each has significance of its own, religious or civic, and brings reason for rejoicing in some form which the individual celebrates according to his own interpretation of the meaning of life. Christmas recognition of the Nativity should indeed be glad, but the Easter memorial of the resurrection holds a solemn and prophetic joy, for those of the Christian faith, that perhaps only they who have sorrowed can fully appreciate. The loved one whom the world called “dead” was laid in the grave, but you said bravely and brightly through your tears, “Christ has risen!” Seeming misfortunes multiply—heart's own pain, national perils, world-wide wrongs; but Christ wore the crown of thorns, suffered and died, and—he is risen.

In the face of great trial the petty worries, the light afflictions, fall away, and the soul, regnant because of the risen Christ, sings, “Earth has no sorrows that heaven cannot heal.” . . . Now, if ever, should there be thanksgiving and thank-offering, as we read the psalmist's psalm of praise in Ps. 103 and 104, and realize what wonderful provision is made for the body and soul of man in the daily life, it seems strange and humiliating that we are not always “glad in the Lord.” . . . The thank-offering meeting is one of the most attractive and beautiful services of the year. A suggestive program with material for carrying it out will be found in this HELPER. On the fourth page of cover Mrs. Schwarz calls attention to other helps easily obtained. It is desirable for all to read the cover,

as well as the body of the magazine, as it changes from time to time and contains addresses, readings, and suggestions which should be kept for reference. The new thank-offering boxes bear the motto of the society, "Faith and works win," which adds much to the value of this little receptacle for grateful gifts. . . . The following touching letter was recently received by our treasurer. It speaks for itself, and we take the liberty of using it here, with the faith that those who have "home and health" will multiply this offering in answer to the writer's prayer: "Dear sister, I have long wished I had means to send you a dollar occasionally. My heart is stirred as I read your appeals and know the crying needs of both societies, but, being a poor widow and unable to do much, I have felt that I must put that little in the parent fund, as I have since my conversion in '49 been a member there; but just now I feel that I must send you a dollar as a thank-offering for the mercies of this past winter. For years I have been sick winters and under expense, but for a few months have been well and able to earn a little, and will send you one week's earnings, with many prayers that God may stir up our dear sisters who have home and health and so many comforts to deny themselves more willingly for Jesus' dear sake . . . With daily prayers that God may bless you in your work—for I follow you with much interest through the *Star* and *HELPER*—I am your loving sister." . . . Miss Moody's letter, "Out on the Prairies," gives several reasons for thanksgiving. A note for the thank-offering meeting will be found in scraps from missionary letters in March *HELPER*, describing the "gift meeting" of the natives at Bhimpore. . . . Just now India has a peculiar and pathetic interest. Auxiliaries will naturally study the situation as far as possible in the light of the effects of the famine upon our workers and work, in order to be intelligently ready to stand by them at time of greatest need. Dr. Bachelier's article on "The Famine in India"—*Morning Star*, March 11—gives a terrible picture, yet a possible opportunity. . . . *The Cosmopolitan Magazine* is about to publish a series of articles on the famine and plague, by Julian Hawthorne.

PUBLISHER'S NOTES.

THE president of one of our colleges leads all the rest, in that he has paid his subscription to the *MISSIONARY HELPER* to the close of the century.

Have you paid for 1897? Please consult the address label on your copy and ascertain if your subscription has expired or is in arrears. In either case please forward the amount due promptly.

We *can* help the work on by prompt payment of subscriptions.

We *can* greatly increase the subscription list of the *HELPER* if we tell our neighbors and friends about it, and show them some copies.

Send all money and orders to the publisher, MRS. ELLA H. ANDREWS,
122 Vinton St., Providence, R. I.



THANK-OFFERING HYMN.

BY LILLIAN ADELE TOURTILLOTTE.

[Tune, "Rescue the Perishing."]

Saviour, our hearts with love
Filled to o'erflowing,
Here on thine altar our service we
lay;

Grateful for all the gifts
Strewn in our pathways,
Proving thy love to us day after
day.

CHO.—What can we offer thee?
What can we bring thee?
Take thou our lives—they are thine,
wholly thine.

Many our blessings are;
Saviour, we thank thee.
Happy and bright are the homes
thou hast given;
Therefore we send the light
Into the darkness
Making earth shine like the gateway
to heaven.

Service is never lost
Wrought for thy glory;
Bright on our altars our offerings
shall shine.

Now for this service blest,
Father, we thank thee,
Ours be the labor; the glory is
thine.

THE THANK-OFFERING SERVICE.

BY MRS. FRANCES F. KIES.

WHY is it helpful? Because the societies observing this annual day of thanksgiving and prayer are obeying God, and they will be prospered. "In everything by prayer and supplication, with thanksgiving, let your requests be made known unto God."

It pays spiritually to obey God, both as societies and as individuals. We please him when we glorify him with thanksgiving and praise. As we count our past blessings the thoughtless are often impressed by the way in which God has led and helped us as a society, and it encourages the despondent to see what a small band of women can do when God works through them.

To this we add the power of song as an important part of the program. Our most beautiful hymns and songs are of a missionary type. Since the days of David, God has used consecrated song for the quickening of souls. Verses of Scripture seem doubly inspired when freighted with missionary truth—truth that cannot die when planted in an immortal soul. God gives it energy and sometime it will bring forth fruit. "There shall be an handful of corn in the earth upon the top of the mountains; the fruit thereof shall shake like Lebanon; and they of the city shall flourish like grass of the earth." The most indifferent member can often be persuaded to read a verse of Scripture, and this gives her a part in the service.

Then each one prays specifically, asking God for some definite thing, and in the light of past experiences we ask in greater faith. Let all kneel and make no break in the chain of spiritual supplication. Spiritual uplift must follow, for this is the pentecostal secret of power.

Missionary information is given at these meetings, and the fires of missionary zeal are fed by information and by doing something for missions. Both are combined in the thank-offering.

The little band of consecrated workers who planned this service were guided by God's hand, and it is everywhere stamped with the seal of God's approval. If you have never had a thank-offering service, try it and see if you are not prospered better in the year to come.

Let us prove Him now herewith, and we shall receive from the windows of heaven, through providential care, temporal blessings, and, better still, the joy of seeing loved ones saved for eternity.

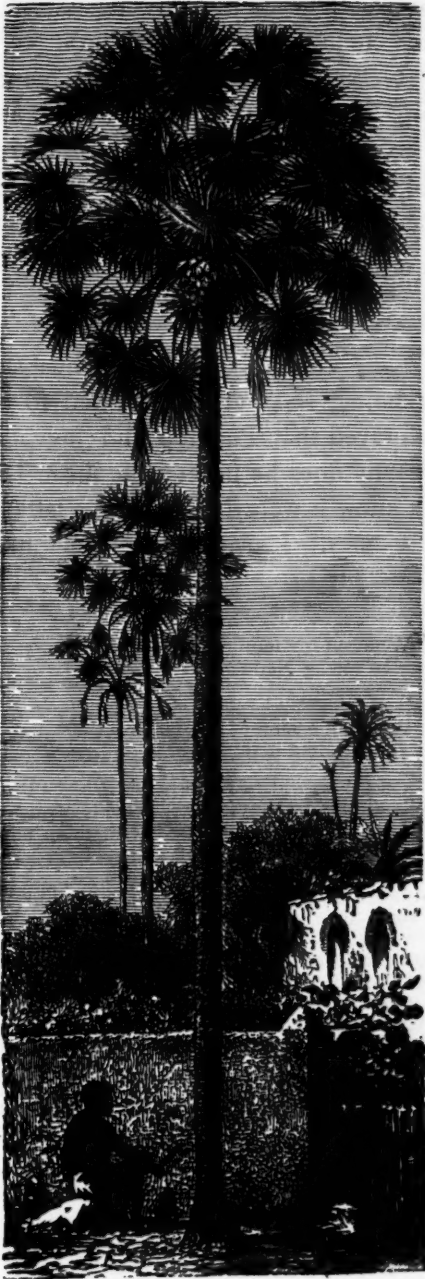
Reading, Mich.

A CHRISTIAN who engages in any lawful business is honoring God. He may be just as heavenly minded in trade as in preaching the gospel.—*Porter.*

A "FIND."

II.

BY HARRIET P. PHILLIPS.



ON the occasion of my second visit I asked if I might take the book of manuscript verses, to look it over. The mother very willingly loaned it to me, and when, on my next visit, I told her I was much pleased with it, and would like to translate some of the verses to send to America, she seemed gratified and offered to help me as I might need. A fairly thorough examination of the book gave me every reason to credit the claim that the verses are the child's very own; still the evident ease in versification, the graceful imagery, the familiarity with poetical forms of expression, are certainly extraordinary for any child of twelve, but especially so for a girl reared in the seclusion of a Brahmin zenana, with no education but what she could get, in a haphazard way, from members of her own family, and with very little of anything to read.

A mere superficial examination of the verses is sufficient to reveal several facts, and perhaps the first thing noticeable is the fact, that, although her horizon is of necessity very limited, she seems to have noted far more than is usual with such a child the few objects that have fallen under her observation. Out of about forty-five poems, fully half are of a domestic nature; many of them addressed to different members of the family, and showing (with all due allowance for oriental extravagance of expression) strong domestic affection, which in a majority of the little poems is heightened and forced to

express itself in piteous wails because of the cruel heathen practice of marrying children of tender years and sending them away to live among strangers.

After reading many of them without finding a single allusion to her husband, or his family, or anything pertaining to them, except as she bewails her enforced separation from her own friends, I was about concluding that if poor little Nedu (her real name is Soroj-balla Ganguli, but "Nedu" is her pet name at home) could have her way, a law prohibiting marriage would be promptly enacted, and made sufficiently retrospective in its action to free her forever from the hatred bond, when I found on the very last page, in a pathetic little poem to her sister, a despairing cry far more expressive in the Bengali than I can make it in English :

"Alas, alas! *who* created marriage,
To make the tears of girlhood flow?
To steal away all joy and peace of mind?"

In another, however, I found, that, while she charged her sister's husband with having broken the love-chain of their home, she yet had learned to be somewhat fond of the new brother, for she prayed that Poontoo and Jagendra might always live together, and then asked, "Why does he never write me? I've even forgotten his handwriting, and shouldn't know it were I to receive a letter."

To a tiny girl cousin she addresses a few lines. I give only the beginning and end :

"Amia, Amia, Amia mine!
Come to me, darling with beautiful face!
Lovingly weave I this garland for you;
Will you, wee darling, my off'ring accept?"

One of many to her sister :

"O sister mine, my water-lily bright.
Thy voice to me is sweet as sound of lute.
Thy loving call my heart aye pants to hear.
One wish alone is in my heart, O *think*
Of me, my sister dear! On one fair stalk
Two blossoms oped their starry eyes. Their
names
Were Poontoo, Nedu. Bodies two, though life
But one. The love of childhood! Ah, my
heart!
Its mem'ry makes the tears flow fast. Be kind
To me, O sister mine! A stranger in
A far-off land, I yearn for thee. O take
A pen and send me gladsome news. I lay
My tribute at thy feet, O spurn it not."

TO MOTHER.

Remember me, O mother mine,
My tears are streaming fast,
How can I break away from thee,
All joy behind me cast?
What other than a mother's love
Will note a daughter's woe?
What other face will sadden when
A daughter's tears do flow?

Who but my mother would rejoice
In seeing Nedu's joy?

Who but a mother can forgive
A hundred petty faults?

FAREWELL.

My home I leave to-day. My heart is turned
To stone. My deede * says, "Remember me
At close of day." What can I do? I am
Not free to do my will; else would I go
And break this cord of love? Ah, if I could
I'd show thee what fierce flame burns in my
heart.

What can I do? What can I say? I give
Thee Love's own blessing, dear. May sorrow
ne'er
Its fang strike to thy heart. At mercy, of
The gods are ye! When shall we meet again?

THE OLD HOME.

Seest thou yon ancient house with storeys three?
Ah! how its walls with Love's own oil do shine.
Within those walls in mother's loving arms
I've peaceful slept; with brothers, sisters, played
In glee. And there was born our Su-ku-mar,
A blessed gift of heaven!

* Deede means sister.

Another very noticeable thing is the little poet's love of nature, her lively imagination which invests with life and intelligence the stars, the lightning, a river, a sensitive plant, etc., while the domestic animals she addresses as friends, advises, rebukes, and bids them a tearful good-by when leaving home. One bit of tenderness is addressed to a pet goose that has died, and bears a title, "Separation from a Goose," by no means so smile-provoking to an oriental as to us. With them the social status of a goose is no whit meaner than that of a swan is with us. I make no effort to reproduce the measure and rhythm of the original, and, as I had the book but a short time, my effort to give you an idea of the child's work is really very imperfect.

About two pages are given to remonstrating with a vicious horse, that had evidently been favored with an English name. I reproduce only a scrap:

"He that feeds you with such care,
Bite his arm? How could you dare?

.
Tell me, Spot, what troubles you?
What is it that gives you pain!
Is it freedom that you seek?
Ah, I see! That wish is vain!

(*To be concluded.*)

OUT ON THE PRAIRIES.

THE work in Minnesota and Iowa suffered again and again because of la grippe and lack of strength, but in all nearly sixty days were spent in active service for the W. M. S.

These days were full of labor; because we wanted to speak to the children, the women needed the parlor talks, and the pastor emphasized the public services, so fifty addresses were given and sixty calls made.

THE HELPER was not forgotten; fifteen new subscriptions were taken, and five renewals secured. Five "Reminiscences" were sold, and Bro. Griffin's "India" will preach on in fifteen homes where it went to stay.

Some time was spent in letter writing, and more in following some of these letters to their destination, for over eighteen hundred miles of travel came into these days.

All in all, the work was cheering. Winnebago Q. M. forces show the beautiful results of a firm, persistent, and well equipped consecrated leadership. Would that an A. A. McKenney were in every Q. M. in the west.

Still, not all the societies even in this, in many respects, model Q. M. knew as much about the work and workers as we wished, or were doing and giving all that we longed for, but our hearts were cheered more often than made sad while "swinging around the circle."

'Tis true, at times, "spare" beds, prairie winds, and miserable railway connections would suggest a beautiful haven—Hillsdale; then Uncle Sam's (?) failure to carry a message, a mistaken impression of our mission, or "such an unfavorable time just now"; or assertions, not to be denied,* that missionaries lived in luxury and palaces, that it cost ten dollars to send one dollar, that the agent had *excellent opportunities* for seeing the country; would make us sigh for the sympathy and love of home and mother.

But the black map, yards of black ribbon, or the midnight dream of dying millions, would again incite to action, and, rejoicing for opportunity to make one more appeal in their behalf, the next train would carry us forward in the work.

The quiet restfulness of the dear chairman's Nashville home; the sense of partnership at Dr. Durgin's; the kindly welcome and hearty good-by, followed by a message of helpfulness, at Madelia; Foreign Mission day at Mapleton and Medo, and their response to India's appeal; the day at Huntley and the cold starry drive to Verona, fairly hidden in one of those great warm fur coats the men wear "out west"; Sherburne, and the new auxiliary; Estherville, with re-organized force; Spencer, synonym for zeal and earnestness; Valley Springs and Sioux Falls, with their heroic toilers; Elmore and the pastor's family; Blue Earth City, Welcome, Curlew, Ellington, and Rutland, all are dear to me. Indeed I find myself in much the state of mind of my dear pastor of other days, who, receiving some unkindness, would recount the joys of a minister's life and satisfaction in proclaiming gospel truths; and, as his soul would catch anew the greatness of his calling, he would exclaim, "I tell you, Lizzie, if I had it all to do over again, and could choose any profession, I'd be a preacher every time!" And Lizzie Myers would, smiling, answer back, "And I'd be a preacher's wife!" So, dear little HELPER, hear me say, as I think the work all over, if I had it all to do over again, and could choose, I'd still be western field agent.

Hillsdale, Mich.

LIZZIE MOODY.

* "Father went to these countries, and he said so."

One small life in God's great plan,
 How futile it seems as the ages roll,
 Do what it may or strive how it can
 To alter the sweep of the infinite whole,
 A single stitch in an endless web;
 A drop in the ocean's flow and ebb;
 But the pattern is rent where the stitch is lost,
 Or marred where the tangled threads are crossed.
 And each life that fails of the true intent
 Mars the perfect plan that its Master meant.

—Susan Coolidge.

THE "MISSIONARY HELPER."

BY MRS. JENNIE GREENLEAF.

THIS is a subject in which I am deeply interested, so much so that at home I am sometimes called a crank. One definition, you know, of that term is "to turn," and if I have been able to turn out a few subscribers to the HELPER, I am quite willing to be called a crank.

To be successful one must be enthusiastic, and enthusiasm in its full meaning signifies work. Agents will please make a note of this fact. When you come in discouraged and unsuccessful in soliciting subscribers, ask yourself if you have been so much in earnest, so enthusiastic, as you might have been.

There are good agents in each Q. M. in Maine, and I have every reason to believe that they are doing their best for the magazine. One writes that they are gaining ground, and that she is interested "heart and soul" in the HELPER. Dear sisters, don't wait for an agent to call on you and ask and often coax you to take the HELPER, but consider it your Christian duty. Go to the agent and gladden her heart by subscribing unsolicited. You need the HELPER and it needs you. Christian Free Baptist women should feel that it is their magazine and that they must support it. I urge you to do it heartily. Subscribe for it, pay for it, read it.

Another writes, "I never worked harder than I have this year for HELPER subscribers and missions—two things I find that people can economize in, but not in dress, living, or pleasure-going." Dear sisters, don't starve your minds and souls, that is not economy. I admire that quality in anybody, but don't let it begin with cutting off your missionary magazine.

One writes that the HELPERS are read more, and often loaned through a neighborhood. That is good. Mark an article which you think may be of interest to some sister and hand the magazine to her with the request that she read it. In that way the HELPER will be in truth a helper to many. One thing made me take off my glasses and rub them, thinking I didn't see aright. It was this, "I have found four pastor's wives who did not take the HELPER." Comments are unnecessary.

The agent in my own church has been able to get the premium "Beautiful Joe"—for five new subscribers—which ought to be in every household, especially where there are children; "Missionary Reminiscences," dear Mother Hills' interesting book, for twelve new subscribers, swelling the list taken there to thirty-nine. How do you think she did it? By systematic, thorough, persistent work, and I firmly believe that every agent in every church could accomplish more if they would work in this way. She canvassed the F. B. society as thoroughly as any book agent, and you know how that is done.

A few words to the local agents: Do not be too easily discouraged. You have a good work to present to your people. It is full of valuable information, missionary thought and facts inspiring to every Christian woman. To realize the condition of heathen society, it has been said, one must live in it. Tell the people that through this magazine they become acquainted with the personal history of individuals. The story of households in heathen lands can be read and understood. It brings them in touch with the sisters in darkness, and leads them to become more interested in the work of our own dear missionaries. It is the speaking organ of our Woman's Missionary Society. In its columns we read the reports of the auxiliaries throughout our denomination, which to me is one of the most interesting features in the whole magazine. Try to reach the churches where no copies are taken. Be just as anxious to keep as to get subscribers. Feel a personal responsibility for the success of the magazine. The deficit grows smaller each year. Let us wipe it out in '97. Make it self-supporting—*we can do it*. The MISSIONARY HELPER never shone brighter, or more fully met the wants of the people, than at the present time. It never afforded better opportunities for mental missionary development than it does now.

My heart was made glad, one Sunday in New Hampshire, when the minister took up the HELPER and read therefrom some statistics of the work done in India. I think it would be a great help to the subscription list if they would oftener thus refer to the magazine in the pulpit. Give more of your help and sympathy, dear pastors.

North Berwick, Me.

SPARKS

FROM OUR WORKERS' CAMP-FIRES.

MRS. SMITH writes that the brick-making for the Widows' Home goes merrily on.

It is pleasant to learn that the little brown children in Balasore who are in Miss Beebee's kindergarten are delighted with it.

From Miss Barnes: "These are busy days. Have been out in the country with my Bible women and am just in for supplies, then shall be out again. Mr. and Mrs. Ager are away for cold-season work, and I am the only white resident of Bhudruck at present. This country is so full of people, and so few know Christ, or even know about him in the least!"

This reminds us of a bit of comment on missionary life at Bhudruck in "The Path of Light": "When we left this place, the native workers and Mr. Rae came out a short distance with us. Mr. and Mrs. Ager came down to the river, when the natives took us across on their shoulders. My heart and eyes were

full as our friends turned back through the sand. As I looked at this little woman, refined and cultured, over thirty miles away from any white woman, with no society and few home comforts, yet full of cheerfulness and faith, I got a glimpse of the heroism of missions."

Mrs. Smith again writes: "I had such tender, loving care while I was ill that it made me feel very tenderly for the multitude of sufferers who have so little care. Now I am growing strong daily, though the doctor prohibits my going out at all after sundown during the cold season." A friend had written her about the increase in *HELPER* subscribers through the activity of an agent, to which she replies, "An effort to do generally accomplishes something. I hope and trust that each one of these new subscribers means a new interest in our work. We find it hard here to bear the inertness of the majority of those calling themselves Christians, and at home it must be still harder to bear, for there is wider spread knowledge on the subject. Certainly the duties and responsibilities, and above all the privileges, of being co-workers with God are more generally known."

A western woman in sending \$17 for foreign mission-work writes: "I am not a member of your denomination, but now and then I send what I can spare for F. B. foreign missions, in memory of my long-deceased father and my own ardent desire to aid what I can in my Master's cause—myself an invalid." May the brightest of soul sunshine come to this "shut in," who is still a "worker."

Mrs. Chase of Concord, N. H., writes: "My intermediate department has voted to take two shares in Miss Barnes's salary. This money that I send was a special work of the children. Last year, when we had the lesson on the pounds, I gave each child a cent and asked them to 'improve upon it.' A few weeks ago I had a little social and about \$7 was brought in. One little girl earned over a dollar. The children enjoyed doing this extra work very much. Please credit to the junior department of the Curtis Memorial church." . . . Another band of little workers in New Hampshire, who are entitled to a place on the "Roll of Honor," is called the "Pearl Seekers" of Hampton.

Mrs. Mack of Wisconsin writes that her little boy, four years old, got the *HELPER* one day, found the map of our India field, and wanted to be told "all about it." She talked with him and he seemed especially interested in the "little widows" and the proposed Widows' Home, and wondered why "good folks" don't go there and build one right away. He wanted to give some of his own money, and since then, while playing with several other children, he has told them "all about it," and got them to give gladly of their pennies. Surely "a little child shall lead them." Mrs. Mack adds the wish, which we heartily echo, that children of a larger growth could be so easily interested.

"A SACRIFICE OF THANKSGIVING."

THE natural impulse of a truly grateful heart is to express itself not only in words, but also in gifts; the deeper the sense of obligation the stronger grows the desire to give. There is something very beautiful in the way our Heavenly Father encourages this impulse in his children, and opens up to them a channel as deep and broad as the measure of his gifts to them.

"When ye will offer a sacrifice of thanksgiving unto the Lord . . . every man shall give as he is able, according to the blessing of the Lord which he hath given thee."

If we are ready to accept this standard for ourselves, let us take a single day and carefully note the favors we receive at His hand, even those we call the most common.

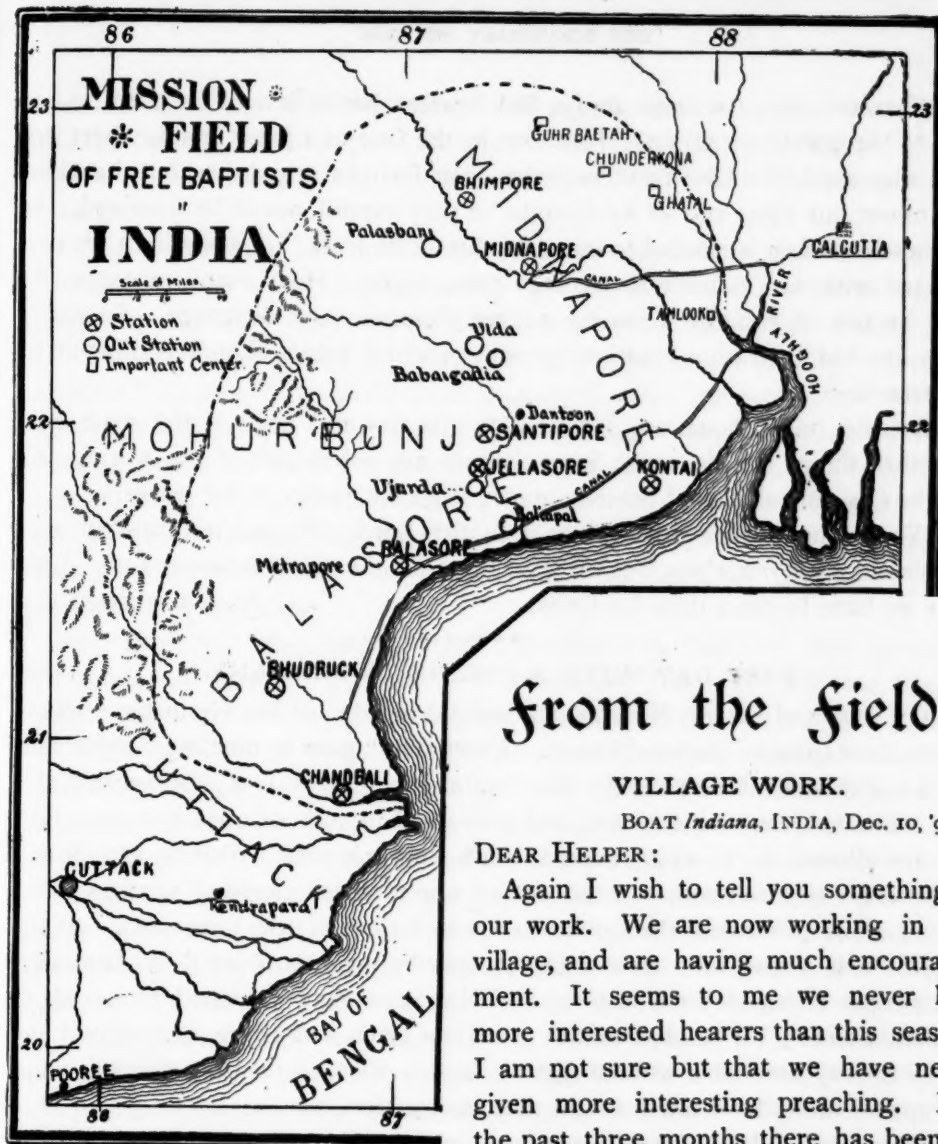
We rise in the morning, having had his protecting care through the night. The bright sun shines in at our windows; the sweet breath of heaven cheers and invigorates us; we are nourished from his table, we are greeted by dear ones about us. The atmosphere of love pervades the home; we are surrounded by pleasant associations; we scarcely know a want; our cup is full to overflowing. The hours pass, each one of them bringing some necessary, wholesome toil or needed refreshment, till the evening twilight calmly broods over us, shedding divine peace and benediction, and the curtain of night again falls, and we rest, "not for dreams, but for fresher power to be and to do."

Added to these temporal blessings, so manifold and oft-repeated, is the capacity to hold and enjoy them—eyes for the light, etc. But above all is the sweet sense of God's own nearer presence in our daily lives, sustaining, guiding, enriching them, and his Holy Spirit revealing the things of Christ to our inner vision.

If in some such way as this we enumerate our daily mercies, we shall find them as the very stars of heaven for multitude.

It is a good thing, also, to take account of special tokens from the Father's hand—some mighty deliverance from peril, some unexpected relief from pressing anxiety, some long-delayed answer to prayer, the restoration to health of a beloved husband or child. Or if through the discipline of sorrow he has lifted you and me, by a new and living way, up on the high table-lands of faith, and revealed to our spiritual vision the glories that await us in the land that is not far away, where sickness and pain and death can never come, . . . O then, for these rich overflowings of his tender grace, let us lay a special thank-offering of gold or silver at his feet, as a testimonial of our love and heartfelt gratitude. It shall come up before him as sweet incense; with such sacrifices he will be well pleased.

So will he "rejoice over thee with joy; he will joy over thee with singing." And he will also answer thee in the joy of thine own heart.—*Selected.*



from the field.

VILLAGE WORK.

BOAT *Indiana*, INDIA, Dec. 10, '96.

DEAR HELPER :

Again I wish to tell you something of our work. We are now working in the village, and are having much encouragement. It seems to me we never had more interested hearers than this season. I am not sure but that we have never given more interesting preaching. For the past three months there has been an increasing earnestness on the part of my

boatmen to know about Christ. We have a prayer meeting every morning at daylight, and the two Christian boatmen—good, earnest men—are having a good influence over the Hindu men.

This morning we went to a village where I have a school. The teacher was very much impressed with Jhampard's preaching. The children repeated a large number of verses, nearly the whole of John 3, and Matt. 2, besides singing hymns. The people of the village came to the service and we had a good time. The presence of the Holy Spirit was manifest, and we all came away rejoicing.

Wherever we go we can always find hearers, but it is hard for them to believe, to the giving up of sin. Just now, in the face of a great famine, there are many who would be Christians to better their financial condition, but that does not answer our idea, and so we have to be very careful not to be deceived. O how much wisdom is needed to carry on this great work! I sometimes get discouraged with my inability to manage this people. How many mistakes are made by not thoroughly knowing native character and language. So many things are hid beneath a luxuriant growth of sinful habits, that it is difficult to understand.

But the bright hours are sufficient to give joy and hope to the work, and altogether things are no worse here than in any other part of the world. All work has its difficulties and failures, arising from incapacity of the workers.

We are hoping for great things from the Lord. We are not satisfied with rich blessings for ourselves, but we want them for the heathen around us. Certainly we have brighter days for Orissa.

M. J. COLDREN.

FAST DAY WITH A FRIEND IN GERMANY.

ON Buss and Bettag, Nov. 18, the annual fast day of the Germans, I was in Cassel, the capital of Hessen-Nassau. Every one "goes to meeting" twice during this day to a full service, the first beginning at 9.30 A. M., the second at 5 P. M. The churches are crowded, and stores and picture galleries and museums, that are allowed to be open every sabbath from 11 until 1 o'clock, are closed. All business is prohibited. At the end of one of these crowded services I first saw an effort to interest the public in the sufferings of the Armenians. At the doors of exit young men were standing distributing "An Appeal for Armenia." The people received them eagerly, and they must have reached thousands of German homes; for printed matter is seldom given away here, one cannot get even a railway time-table without paying its full price, so the free distribution of this appeal would have more weight than in America.

This week a lecture has been given in a public hall of Gottingen, on the "Armenian Massacres," by Pastor Lepsius of Berlin, a widely known preacher and one actively interested in missionary labors. There was an audience of four hundred gathered at 6 P. M. A commission of six eminent men had received appointment to investigate the causes and results of the bloody history of the last two years in Turkish Armenia. They studied the situation throughout ten provinces, and Pastor Lepsius gave some of the facts learned.

It has been said in Germany that this was a race war, and not a Christian persecution, but it was proved to them that previously in the very cities where thousands upon thousands have been murdered without mercy, Turks and Arme-

nians had for many hundred years dwelt happily and peacefully side by side, until the Sultan had instigated this relentless religious war. Everywhere the alternative of death was the rejection of Christianity and the acceptance of Islamism.

It had also been said in Germany that the Armenians were carrying on a rebellion with the aid of English money and English arms, but this commission going from city to city did not get on the track of a single English shilling that had been thus appropriated by Armenians. The Sultan has used his regular and so called "irregular" troops for these massacres. The last are Koords, whom he had previously invited to his palace for a feasting of many days, at the end of which he presented each with a new uniform, giving them a commission for the extermination of Armenian Christians. In all the provinces these irregular troops have worked in concert with the regular army, and the signal for beginning and closing these "blut-bäder," or "blood-baths," has been the same notes blown upon trumpets and horns.

By Sept. 30, 1895, eighty-eight thousand two hundred and forty-three Christians had perished, and only twelve hundred Turks; twenty-four hundred villages had been destroyed, five hundred churches, and seven cloisters.

The city of Oorfa contained forty thousand Turks and twenty thousand Armenians. Though many other cities had been pillaged and ravished, yet all had been quiet within this place. Secret messengers had, however, informed them that the least disturbance on their part would precipitate a massacre. At length an Armenian purchased of a Turk a woman's head-piece of coins. He was to pay for it the next day; when he went there was a dispute about the price, and the Turk killed the Armenian, but a few days after the Turk was killed. Though it was evident that the wound had been by the sword of a soldier, it was ascribed to the Armenians, and the fateful signal was sounded. The Armenians entrenched themselves in their own quarter, but had little food and could get no water without digging new wells. At length the Turks sent a message that all embracing Islamism should be spared; hundreds of white flags were raised. After this murder did its foulest work, and during the 28th and 29th of December, 1895, ten thousand Armenians were slain. Two thousand men and eighteen women and children had taken refuge in a church. At first the soldiers fired through the windows; then, battering down the doors, they carried into it material for burning, and, saturating it with twenty cans of petroleum, they set fire, and the smell of burning flesh was over that city for days. Pastor Lepsius said he could furnish thirty pages of statistics as horrible as this. The greatest, most terrible Christian persecution of the world's history is taking place, and it is unnatural in Christians to forget or overlook it. "Debauches of butchery" is

the term used by Dr. Grace N. Kimball in her article on "The Situation in Armenia," printed in *The Outlook* of Nov. 21, '96; and she says, "This condition of things has existed for two years and three months—each month worse than the one before—and still the European deadlock holds; still Abdul Hamid II. talks of reform and means extermination. Meanwhile two hundred thousand Armenian families, robbed of everything and cut off from ordinary means of earning a living, are looking to the Christian west for the necessities of life. How can we Americans help?"

E. D. JORDAN.

Gottingen, Germany.

TREASURER'S NOTES.

SURELY "faith and works" have won during the quarter ending Feb. 28. And it has been the generous contributions of friends that have saved us from a deficit. Five women contributed in February not less than \$25 each, a gentleman \$20, others \$10, and so on in sums varying from these amounts to \$1 each. This fact ought to be a stimulus to our auxiliaries, for it should mean to them, that, having done all they can, individuals are ready to supply any special need—and this too without calling on the Emergency League! The bills of the quarter include Miss Ella Butts's return passage, as she expects to sail for America soon.

In a recent trip to Boston I visited the young woman's auxiliary in Laconia, N. H. It is officered by an attractive and wide-awake set of young women, and has the co-operation of pastor and people. In the afternoon of the day I was there the Laconia and Lakeport auxiliaries united in a workers' conference. We had a very pleasant afternoon, discussing the aims and needs of the Woman's Missionary Society. How delightful it is to exchange views, even differing, when they are honestly and frankly expressed.

At Dover, N. H., I met the auxiliary and the Hills' Home and Foreign Missionary Society of the Washington St. church. The latter is a society of young women of which I have had occasion to speak before. At Augusta, Me., there was a conference with the auxiliary in Mrs. E. E. Davis's parlors, and we had a spicy and pleasant time together. Speaking before audiences is, no doubt, needful, but these conferences with the workers have a certain stimulus about them that I get in no other kind of public work. Interchange of thought is a mutual education, which is very important in our society.

Wherever I went very satisfactory things were said about the MISSIONARY HELPER. Surely our editor ought to take sweet pleasure in a work that calls out so many kind words in its favor. Besides, the HELPER should have many more subscribers. There is no question but where the HELPER is taken *and read* by many women in a given church there is an intelligent and enthusiastic inter-

est in the F. B. Woman's Missionary Society, and in missions generally, that one does not find in churches where only one or two take it. Would that the 5000 subscribers could be realized.

Our annual thank-offering is drawing near. Already the call of the finance committee, in the March number of the MISSIONARY HELPER, has set before us the many reasons we have for being grateful. An all around view, including the work of the General Conference, brings to light much that is encouraging at the present time. As a people we need to recognize God in these things, it we would be built up in him. And is that not what we care for more than anything else? For merely to get ahead in material ways may entirely lack that spiritual view of life which sees in the bettering of mankind in Christ the chief object of all service. And more of Christ in us is an absolute necessity in order for us to give more of Christ to the world.

Because a *real* thank-offering unto God may help in this direction, I urge every auxiliary and church to observe the May thank-offering call of the F. B. Woman's Missionary Society. To have it a *real* one we must bring our best to it; it should be made as attractive as our finest instincts can devise—not showily so, but simply so. Why should not women use some of the esthetic sense that finds expression in woman's clubs and “five o'clock teas” in such a service as a thank-offering “unto the Lord?” And why not as gladly give our money into his treasury as for other things? And then the rich harvest which comes back to us as a result of glad surrender of our best to his service—greater trust, the larger faith which can remove mountains, and a tenderer love that makes all life sweeter.

Let us, dear fellow workers, make the thank-offering of 1897, rich in spiritual and material blessings. We need the money for our work during the last half of our financial year, and our churches and ourselves need the uplifting influences of thanksgiving and praise, and consecration of our money unto Him on whom we are dependent for all things.

LAURA A. DEMERITTE, *Treas.*

“WE speak in sadness of short joy and long sorrow. It is not true. A real joy never ends. A true summer never flies away to leave us sad. A really good time lasts forever. That which you have rightly enjoyed is a joy forever. The sunsets never fade in the morning. The glory of the sea and sky are enduring, for they cannot perish. We go on gathering the riches of earth as a preparation for the pure things beyond. The summer is a flash of God's love. The late summer days, our ‘Indian summer,’ are tokens of his forbearing mercy. Winters are not burials, but wholesome training times. The resurrection is a glorious springtime. And heaven is the growth eternal of every good!”

Helps for Monthly Meetings.

MAY.—SEVENTH THANK-OFFERING SERVICE.

SUGGESTIVE PROGRAM.

1. Praise service, or selection by choir.
2. Prayer for divine aid.
3. Responsive Bible exercise :
 (a) Thanksgiving and (b) Thank-offering.

Dan. 6 : 10.	2 Cor. 9 : 11.
Eph. 5 : 20.	Exod. 35 : 5.
Heb. 13 : 15.	2 Cor. 9 : 7.
Ps. 50 : 14.	Exod. 35 : 21.
Ps. 95 : 2.	2 Cor. 8 : 12.

"Thanks be to God for his unspeakable gift."

4. Prayer of thanks for the many blessings that have come to the work of our society, and for the steady devotion to duty of its membership.
5. Singing, "Thank-offering Hymn" (in this HELPER). (Collection of T. O. envelopes.)
6. Select illustrative reading.
7. Reading, "The Coming of the King" (in this HELPER).
8. Solo or duet.
9. Prayer for God's continued blessing upon the work, and for such a oneness of purpose and unity of effort as shall lead to more earnest consecration of self, time, and means, to his service.
10. Reading texts and selections found in envelopes.
11. Report amount of offerings, with remarks by the pastor.
12. Benediction, or

In Memoriam.

1. Scripture, John 11 : 25, 26, and 5 : 25.
2. Singing, "He Giveth His Beloved Sleep."
3. Brief remarks upon the lives of those who have "entered into rest."
4. Singing, "Abide with Me." Benediction.

REMARKS.—The call for the seventh annual thank-offering meeting of our society appeared in the March HELPER. It is earnestly hoped that all will hold the meeting during the month of May, selecting the date most convenient for the local church.

SUGGESTIONS.—Appropriate selections for readings may be found in this issue of the **HELPER**, and in all back numbers, sketches of our missionaries, of the work generally in its continuous enlargement, and the funds in trust for its needs. Our **HELPER**, and other departments of our W. M. Society. Poems also.

To carry out a program successfully begin the work early, choose your committee to attend to the details. Send to Mrs. Clara E. Schwarz, 492 Pine St., Providence, R. I., for the circular invitations and envelopes for the offerings; fill out, fold, inclose in a large envelope, and be sure every woman of your church and congregation receives one. They are *free* and will be furnished in any number needed. *Place your order early.*

This thank-offering should be made extra and special by the individual, and not take the place of the systematic pledges, yet it may be applied toward the amounts pledged by the state societies. It is hoped yearly meetings, quarterly meetings, and auxiliary officers will so co-operate in the plan, devising ways and means, that the meetings may be more generally held than heretofore.

While the programs are only "suggestive," yet it is hoped the general plan may be adopted with much earnest prayer that it may be to all a blessing; inspiring to a deeper realization of our personal responsibility to help to fulfil the command to "go" teach all "nations."

Any sister so situated that she cannot respond from her church may still be sure of the blessing by observing the service and sending her offering direct to our treasurer, Miss Laura A. DeMeritte, Dover, N. H.

An "In Memoriam" program is appended. We love to think and speak of those of our members who have "gone on," and it seems fitting that we thus remember those who were with us at our last annual thank-offering service, but to-day are at rest.

COM.

A TOUCHING incident has been related of two Mohammedans in Asia Minor. Desiring the word of God, but hiding it for fear of persecution, one bought the scriptures in Spanish, and learned the language that he might read it in safety. Another walked one hundred miles and paid one dollar and a half for a copy, all he could spare from a year's work.

MRS. M. M. BREWSTER.

Too late for anything but the sad statement to appear in the April **HELPER**, we learn that our first editor, Marilla Marks Brewster, has gone "home." She died at Lakeville, Conn., Saturday morning, March 13. The funeral services were held at Providence, R. I., the following Tuesday. The May **HELPER** will contain sketches of her life and work, and the loving tributes of fellow workers.

Practical Christian Living.

Practical Christian living is "to condense and crystallize into the uses of daily life the teachings of Christ."



THE COMING OF THE KING.

O make ready for the King,
And prepare your offering;
For his coming, swiftly dawning,
Breaks around us like the morning,
And our eyes may catch the grace
Of the glory of his face,
Bringing light unto the world.

In the pathway of the King
All the world is waking;
Like the wind among the mountains,
Like a breaking forth of fountains,
Sweeps a tide—the Holy Breath—
O'er a thousand fields of death,
Bringing life unto the world.

In the temple of the King
Stood his daughters worshiping;
But each heart the summons heareth,
"Child, come forth! thy Lord appeareth!"
And their robes of vestal white
Grow more lustrous with the light
They are bearing to the world.

Alleluia! Christ is King!
Wide his palace portals fling!
Forth in fair procession flowing
Come the royal daughters, going
Where the King himself may send
Love and life that hath no end
Through a woman to the world.

— *The Silver Cross.*

AN OFFERING OF THANKS.

It was Aunt Eunice who first proposed it. She sat by the parsonage window one wintry morning with her lap full of stockings in assorted sizes and a basket heaped with miscellaneous garments by her side. She had just dropped in, after her neighborly fashion, to help the minister's wife with the mending, so that the overtaxed woman herself might find time to attend to the sewing society, and the needle-work guild, and the children's aid, and the score or so of organizations in which she was expected to take the lead. Just now it was a thank-offering service, and her perplexity was written in little cuneiform inscriptions on her forehead and about her eyes, as she read a note that had just come in.

"Here's another woman who cannot possibly serve on the committee of arrangements," she commented. "I declare, I am completely discouraged over that thank-offering meeting. Everybody is busy with home affairs and not willing to do a thing, and unless we can get up something very attractive nobody will come. The worst of it is that it isn't a thank-offering when you do get it; most of them look upon it simply as an extra tax that they pay because they cannot respectably avoid it—"

Mrs. Boynton checked herself, with a sudden recollection that her remarks, however just, were hardly judicious in a woman who was expected to be superior to human weakness.

"If you could manage in some way to divide it," said her listener gently.

"Divide it? I don't understand."

"Why, the thank-offering. Get the thanks first, and the offering would come of itself; the thanks would be an offering, you know."

"You blessed woman," exclaimed the minister's wife, her face brightening in a way that smoothed out the small wrinkles. "I'll do that very thing. How fortunate that the last member of my committee has failed, and left me to do precisely as I choose. We will have a meeting to offer thanks, and see what will come of it."

"But you know, child, we never do see all that comes of thanksgiving, any more than we see all that comes of the rain and the sunshine. We see it brightens up the flowers and the leaves, but we don't think of what is going on down among the roots, and how a good deal that seems to be lost may be doing the best work."

"I know, Aunt Eunice, and I'll try to remember; and now for my blessed typewriter; if there's any temporal gift I ought to give thanks for I'm sure it's that."

It was at the summons of the "blessed typewriter" that so large a number of women were gathered on Sunday afternoon in the parlors of the parsonage. A little envelope bearing the motto, "O come, let us give thanks unto the Lord!" had gone to each woman in the church and congregation, with the request that she would write upon a slip of paper some special reason for thanksgiving, inclose it without signature in the envelope, and bring it with her to the meeting. Not every woman had complied with her request, but the great proportion had done so, and the pretty rose-bowl on the stand by the door was well filled with the little mute offerings, before the minister's wife took it from its place and set it by the open Bible before her.

"I declare, it begins to seem real solemn," whispered Mrs. Garrett. "Mrs. Boynton's great for getting up things. Did you bring your pocketbook?"

"Why, no; do you s'pose it's anything about money?" asked her neighbor in some alarm.

"You never can tell; I left mine at home to be safe. Do you see Mrs. Catlin over in the corner? I don't s'pose she's been out before since Dorothy died. I shouldn't think even Mrs. Boynton would have dared to send her an envelope. I call it real heartless, though they say she's awful bitter and rebellious. Poor thing, I don't know as I blame her."

But when, after an inspiring hymn, a psalm of thanksgiving, and a fervent prayer from Aunt Eunice, Mrs. Boynton drew the crystal bowl nearer to her, even Mrs. Garrett felt a little thrill of awe.

"Dear friends," said the minister's wife, "this offering seems to me a very sacred and precious thing. It comes directly from our hearts to God. It is a gift to him alone, and one that only he can measure. I feel as if this were one of the 'golden vials full of odors which are the prayers of the saints,' an offering to be laid silently down at his feet, and I almost hesitate to repeat aloud what your hearts have said to him. Let us try to feel that we are saying it to him, and not to each other."

Then in a tender, sympathetic voice she began to read the little sealed-up messages: "For an answered prayer," "For deliverance from a great anxiety," "For an unexpected blessing," "For a year of unbroken health," "For strength in sore temptation," "for comfort in sorrow," "for a closer acquaintance with my Father," "For the love that refused my heart's desire but gave me a better portion."

As she read on, with now and then a word of comment, the room grew so still you could almost hear the throb of the many listening hearts, until at last she opened an envelope, and hesitated just an instance before she read, "He hath led me and brought me into darkness, but not into light—he hath made me desolate."

There was a quiver in her own voice as she ended, and one sympathetic little woman caught her breath with an audible sob, but no one dared look toward the rigid figure with pallid face showing faintly through the long shrouding veil. Mrs. Boynton did not even lift her eyes, but presently she repeated softly a verse from Margaret Preston's "Litany of Pain":

"Sometimes when my pulses are throbbing
With currents whose feverish flow
Sets all the strong spirit to sobbing
With speechless yet passionate woe;
I inwardly question and falter,
Though lips are too still to complain—
What profit to lay on God's altar
Oblations of pain?"

"Can one be thankful for sorrow?" she went on. "Does our Father expect us to thank him for the awful bereavements of our lives? He knoweth our frame—he remembereth that we are dust—he knows we cannot understand, and he only bids us trust his love and wisdom, and wait till he makes things clear to us. Perhaps it will never be in this world, and we shall go to him as perplexed and sorry as ever, and he will take us in his arms and tell us all about it. But while we are waiting we have some things to comfort us, and let us try to think of those. When my heart aches for my dear little daughter, I am glad that I had her and could rejoice in her. I'm glad I could hold her to my heart as

something precious, and not with a sense of shame and fear lest this unwelcome gift should be hurried out of the world that had no place for her. I'm glad of all the years that were made happy by my dreams and hopes and anticipations for her, and that I never had to look forward to a life of cruel, loveless servitude for her. I am glad that in her sickness she was tenderly cared for, and all that love and skill could devise was done for her instead of being left to suffer unaided, and that when she died her precious dust was laid lovingly away among fragrant flowers, not cast out as a polluted thing by the roadside. I am glad that I had been taught to know that this dear body was not my child, but the shrine of a deathless soul that had gone to live with its heavenly kindred, and whose blessed presence may even now be near me as a pitying angel, not a malicious fiend that must be driven away from home. And I am glad, O unspeakably glad, that I know both she and I are in the hands of a loving Father, not an angry tyrant, and that our separation is but for a little while, and will all be forgotten in the glory that is to follow. When I remember that all these possibilities of consolation have come to me only through the revelation of God in Christ, my heart aches for those who do not so know him, and I do give thanks *in* all things, if I cannot say *for* all things."

No one wanted to speak, and presently Kitty Alden began to play and sing :

" My Jesus, as thou wilt,
All shall be well with me."

Before she finished, Mrs. Catlin went out without speaking to any one, and the rest drew a breath of relief, as if a weight had been lifted.

"But I never thought," said Mrs. Garrett, "how much there was to be thankful for about the very worst things that happen to us, though I don't know as it makes 'em any easier to bear. I just wonder what Mrs. Catlin thought."

Mrs. Boynton wondered also, and it was with a good deal of trepidation that she opened a note which came next day bordered with the deepest black.

"Dear Mrs. Boynton," it read, "I cannot yet take your comfort to my heart, but it has helped me a little, and I want to make my offering to the other mothers whom no one comforts. Will you send it to them for me?"

"It's a hundred dollars, Aunt Eunice," said Mrs. Boynton, "and there's our thank-offering all in a lump."

"It's a blessed thing for Mrs. Catlin," said Aunt Eunice, "but the best thing for the church would have been for a hundred women to give it."

"But if they really gave thanks—"

"Yes, we'll hope they all did ; the Lord knows."

"And you said yourself we never could see all that comes of thanksgiving."

—*Emily Huntington Miller, in Woman's Missionary Friend.*

Words from Home Workers.

To the Women of the Maine Free Baptist Association.

DEAR SISTERS:—As the time for our annual thank-offering draws near, I wonder if the faithful workers all along the line are preparing for its observance. The finance committee of our National Woman's Missionary Society has given, in the March *HELPER*, some of the important reasons why we should be thankful; and the chairman of the literature committee of our state auxiliary, Mrs. Jennie M. Randlett, Pittsfield, will send a personal letter to each quarterly meeting secretary, for her to send to the churches in her Q. M., calling attention to the day and its object and the blessed privilege it will give to all to share in this thank-offering service. Let there be a hearty response to the call, taking in its meaning, *a thank-offering to the Lord*, and you will not only add to the treasury much needed means, but there will come into your heart and life new joy, new inspiration, and a deeper love. Try it!

MARY R. WADE, *Pres.*

CORRESPONDING SECRETARY'S REPORT, given at Bowdoin Conference at Brunswick, Me., Feb. 11:

The Woman's Missionary Society has auxiliaries in thirteen churches of Bowdoin Conference with a present membership of two hundred and fifty-one (two of these were re-organized during the latter part of 1896, adding forty-four members over the last year's report.) As reported to me there have been \$111.70 raised,* and one hundred and fifty-two *HELPERS* are now taken, being thirty-nine more than were taken last year. Of the remaining thirteen churches I have received reports from six only, which report twenty-five *HELPERS* taken, but nothing whatever given for the W. M. Society. I have served as corresponding secretary since 1890, and in that time have learned a few things from the reports. First, I have observed that those auxiliaries which hold their meetings most regularly send in the best reports and much more promptly, proving that the meeting together once each month, learning and talking about the needs of the work and planning how best to meet them, creates enthusiasm in missions and unselfishness in individuals! I have also observed that our *HELPER* agent has been appointed through the district officers, instead of with the other officers at the June session of our conference. This seems a mistake, as the appointment often comes in December, which makes it nearly impossible for her to get reports from all the churches before the February session of conference. If there was a live auxiliary in every church it would be different, because the local aux-

* Our state W. M. treasurer, Miss Nellie B. Jordan, credits this Bowdoin Conference auxiliary with \$394.90 for year ending Aug. 31, 1896 (see "annual letter").

iliary agent would report through the local secretary. Note, only thirty-nine HELPERS were taken among a church membership of 1160 in 1896 where there were no auxiliaries; while in those churches where there were auxiliaries more than three times as many were reported. It is stated in the *Year Book* of '96 that the contributions for all benevolent work from these same churches was 63 cents and a fraction per resident member; while in the eleven churches in which there were auxiliaries the benevolent contributions were \$1.25 and a fraction per resident member (this does not include those two revived auxiliaries). Does not this prove that the missionary auxiliary is beneficial not only to the Woman's Missionary Society, but to all the General Conference treasuries as well? If so, shall we not try for an auxiliary in every church of our Bowdoin Conference, and could we not easily accomplish that for which we have long wished—the entire support of our own missionary, Miss Coombs, beside aiding in the home mission interest also.

MRS. ADDIE PURINTON, *Cor. Sec.*

IOWA.—The Delaware and Clayton Q. M. W. M. S. held a public meeting at Aurora in connection with the Q. M. Feb. 20. The exercises by the children were interesting, the "Gospel Ship" deserving special mention, and were under the direction of Mrs. E. A. Hawkins. A letter from the Iowa missionary, Miss J. J. Scott, added to the interest of the evening. To induce a larger collection than usual, and to place a valuable book in circulation, it was announced that if the audience would give a five-dollar collection, a copy of "Missionary Reminiscences" would be presented to the local society. \$5.54 was raised and Rev. H. M. Ford kindly consented to make the presentation. This Q. M. society will have to raise \$30 more this year (counting from Sept. 1) than last to meet its apportionment. This can be done if, in addition to the regular payment of dues, each auxiliary holds a thank-offering service and each member participates in the same. We should also double our subscriptions to the HELPER. The next meeting is to be at Edgewood in May, at which time we hope to have Miss Lizzie Moody with us.

THERA B. TRUE, *Sec.*

OHIO.—Marion Q. M. met with Green Camp church Jan. 7 and 8, and succeeded in organizing a Q. M. W. M. S., Mrs. Barnthouse acting as chairman, Mrs. Moore secretary *pro tem*. Officers were elected for one year: president, Sister Toothacre of Morral; secretary, Miss Eva Henderson of La Rue. Good words were spoken of and for the HELPER, also the children's mission bands were urged to be organized in each church. Green Camp auxiliary gave the best report, having held four public meetings and some twenty private meetings, and never neglecting devotional services at these. \$74 has been raised for home work, and \$8 for Helen Phillips, whom the Ohio Association supports. We have

especial reasons to observe the thanksgiving services, as death has never entered our circle.

MRS. M. L. MOORE, *Sec. pro tem.*

THE LOCAL AUXILIARY.

MAINE.—A promising auxiliary has been organized at Bath. The auxiliary of the F. B. church, Biddeford, gave a very pleasant reception, in the vestry, to the ladies from out of town, at the York County Conference. They reported their work, which showed a most prosperous year. Besides paying the usual amount to missions, they have raised \$100 toward repairing their church.

Lewiston.—The meeting of the W. M. auxiliary of Pine St. church on Sunday P. M., Feb. 17, was a very interesting one. This is one of the "revived" auxiliaries, which had never ceased but had dropped its monthly meetings, which are again holden with a well arranged program, adapted from those given in each HELPER. The present membership is twelve. Thirteen HELPERS are reported, and we trust the "subscription list" will grow. We are about to make use of the "card system" for gathering all our benevolences, including our auxiliary membership fees. One lady in this church supports a girl in Sinclair Orphanage, and our primary department in Sunday school last year took one share in Miss Barnes's salary, which they gathered from April to October, and are now busily saving pennies for this year's share (\$4), which they mean to have ready before Aug. 20. There are fifty-five "busy little gleaners." Once a month a lady talks to them for five or ten minutes, before the lesson, upon mission topics, to which they give excellent attention.

COM.

North Berwick.—We meet regularly once a month at the home of Sister Getchell, who is a "shut in" and one of the dear good "mothers in Israel." Our officers for the year are as follows: president, Mrs. Adelaide Lowden; vice-presidents, Mrs. Hannah Getchell, Sarah A. Goodwin, Ellen F. Hobbs; secretary, Jennie Greenleaf; treasurer, Miss Margaret Hobbs. We held a public meeting in the vestry (which was full) Sunday evening, Feb. 14. An interesting and instructive program was given, following in a measure the one in December HELPER. Our magazine was presented, as it always should be. Collection \$5.16, which goes toward the support of "Clara Dexter," our little girl in the Balasore Orphanage. We observed the call for prayer and thanksgiving. A very good number were present, and a helpful meeting was the result. The program in January HELPER was partly followed. A committee was appointed to prepare for a public thank-offering service in May. We wish and pray at every meeting that more of the Christian women would "come with us." How can they stay away?

"WHOEVER says, 'Thy kingdom come,' and means it, is a believer in both our local and foreign missions."

IN MEMORIAM.

[Brief tributes to our promoted workers will appear in this department, as space will allow, but verses cannot be used.]

OUR sister, Mrs. Amanda Ross, entered into rest Jan. 18, 1897. Sister Ross was quiet and unassuming in her manner, and only those intimately associated with her knew the excellences of her character and her true worth. She became a member of the Free Baptist church of Onsted in 1879, and was a charter member of its mission society, always found at our monthly meetings, ever ready to aid with time and means in forwarding the cause which she dearly loved. Sister Ross had long been our agent for the HELPER, and at the time of her death was vice-president of the society. We have lost a valued member from our band, one whose loss is deeply felt, and while we bow in humble submission to our Heavenly Father's will, we extend the hand of sympathy to the bereaved family. So let me pass away, only remembered by what I have done.

Onsted, Mich.

JULIA A. REED.

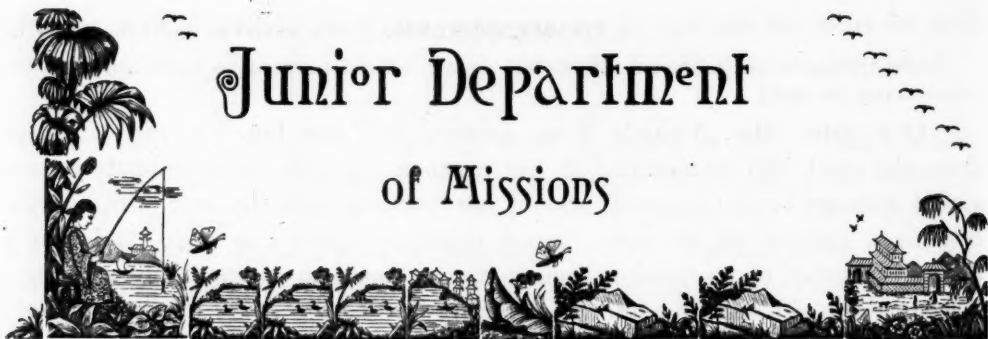
 AMONG OUR BOOKS.

The books which help you most are those which make you think the most.—*Theodore Parker.*

A Treatise on the Faith and Practice of the Free Baptists, written under the direction of their General Conference, together with *Usages of the Free Baptist Connection* and *Diges tof General Conference Law*. Boston Morning Star Publishing House. Cloth, 40 cents.

We have heard of a woman who, when asked whether or not she believed a certain doctrine, turned to her companion and said, "What *is* our creed on that point?" It is hoped that no Free Baptist was ever at loss, but with this little Treatise at hand it would not be possible. The Faith is one that commands respect, the Practice such as should be taught and upheld, and the Digest is an interesting summary of the history of the growth of denominational ideas on vital questions. We have reason to be proud of our people for their fearless defense of antislavery principles, as well as for their attitude toward other reforms. Perhaps there is nothing which shows more change or greater progress from the beginning than the attitude of General Conference toward women. Pages 162-3-4 will interest HELPER readers. Such a book should be in every Free Baptist household, and read by old and young who are or would become church-members.

As ships meet at at sea, a moment together, when words of greeting must be spoken, and then away into the deep, so men meet in the world; and I think we should cross no man's path without hailing him, and, if he needs, giving him supplies.—*Henry Ward Beecher.*



JUNIOR THANK-OFFERING MEETING.

FOR the sake of giving form to the exercise let the leader follow the example of the workers of a mission band in the far east, whose little members had themselves been reclaimed from heathenism, who placed an empty chair in the room for the invisible presence of the Divine Guest who said, "Where two or three are gathered there am I," "Lo, I am with you." Ascertain if any of the boys or girls can name instances where Christ was a guest. For example: uninvited, with Zaccheus (Luke 19 : 5) ; urgently invited, as at Emmaus (Luke 24 : 29) ; at the house of Peter (Matt. 8 : 14). Point out the condition of Christ's acceptance of hospitality ; if we love him he will come and make his abode (John 14 : 23).

This chair which has been placed for the Divine Guest was called, upon missionary ground, "The Christ-Chair." Upon this chair beside a Bible may be placed a flower-trimmed basket. Let the children then rise one by one and in succession walk up to the chair ; there stand a moment, and having reverently repeated a verse of scripture, which they had been caused to learn, either upon giving or Christ as guest, deposit their gifts in the basket and then resume their seats.

One thing that ought to be made impressive is the mysterious fact that what is done by the boys and girls for the little ones in India is actually done for Christ.

There are the "Inasmuch" promises. You know them, "And whoso shall receive one such little child in my name receiveth me." Another thing that needs to be illustrated is the beautifulness of children's giving. It was so in the case of the little lad who gave to Christ all he had, the five small barley loaves and the two little fishes. It was so when a young boy by the name of Cyrus, who afterwards became the renowned Dr. Hamlin, gave seven cents, all he had, which his mother had given to buy gingerbread at the fair. It was so with the little girl at Ashland, Virginia, where they were raising money to complete a church, who,

being asked if she should buy a canary bird which she desired to own, replied, "O, I can't get a thing for myself while I have that church on my shoulders!"

It was so with a little colored girl at Augusta, Ga., six years old, who said that she must have a nickel, for next Sunday was "Throwing-in Sunday," and so picked up bones and sold them for five cents, and on receiving five cents more said, "I believe I'll put this in too, for that church must be built."—*Life and Light*.

A THANK-OFFERING EXERCISE.

SCRIPTURE lesson, Ps. 100.

[The manager rests her arm upon a large cross beside her. A table stands before her, on which she lays the gifts and boxes as they are presented. Children carrying flags represent the heathen countries.]

Manager.—Whence come you, children?

All.—From our far-off homes. We bring thank-offerings to the mission cause.

Man.—Do you owe the Lord anything?

All.—We owe him all.

[Japan girl steps forward.]

Man.—And you, little almond-eyed girl, what do you bring?

Japan.—I bring this thank-offering box full of shining coins. We are thankful because you American evangelical children are sending missionaries to us to teach us about God; and through them we too have learned to use these boxes.

[Lays the box on the table.]

Man.—Your gift is precious. Here is one from the darkest of dark lands. Little African, what has God done for you?

[African boy steps forward.]

African.—My home is surely the darkest of the dark, yet even Ethiopia stretches forth her hands to God. We have been taught to worship the one, true God, and now we are no more stolen from our native shores and dragged to cruel slavery. God has made us free indeed. We have not heard of your thank-offering boxes, but we have your Bible, and I bring that to show our thankfulness.

[Lays Bible on the table.]

Man.—Yes, thank God, for he has made all people free. May he hasten the day when all your nation may know of him.

[Hindu girl steps forward.]

Hindu.—Mine is a glorious land, but O! so sick and sad with sin. Tens of thousands of the baby girls are put to death each year. Those who are

spared live but to be slaves. There is no life, no love, no hope for us, except through the rest we find in Christ.

Man.—And do your people come to him?

Hindu.—Yes; even in the zenana prison thousands hear of him, and their hearts leap for joy. America's boys and girls love us, and send us the news of salvation. To show our thankfulness I bring this bright dollar.

Man.—Thanks, daughter, your gift is good.

[Chinese girl steps forward.]

Man.—But who are you?

Chinese.—Wong-kin-se, from the celestial kingdom. The women of my land are not respectable unless they submit to the terrible torture of having their feet bound when children. Miserable cripples that we are, we are thankful that God makes us whole through his blood.

[Presents a pair of Chinese shoes, while Armenian boy steps forward.]

Armenian.—The cruel Turks have been killing and torturing my people, until there are but few of us left. But we thank God because he is touching the hearts of other nations who will stop this terrible slaughter.

[Presents a sword.]

Man.—We pity you, brother, and we love you because you have stood firm for Christ in spite of the cruel Turks.

[Korean girl steps forward.]

Korean.—I come from a small country where the gospel but a few years ago entered. But now we have churches, schools, and hospitals. We are just learning the penny-grower's plan, and here is the first money I have earned.

[Presents an envelope containing money.]

Man.—You are doing well. Even some of our American children do not earn their own money. Little American, what are you thankful for?

[American boy steps forward.]

I am thankful for this box [lays down a thank-offering box] because it has helped me to remember God's blessings to me. Then I am thankful for the penny-grower's plan, for it has helped me to earn my missionary money. [Lays envelope down.] Dear manager, there are so many things for which I am thankful—the mission band, the Sunday-school, Christian parents—but the greatest is, I am glad that I was not born in a heathen country, like these children, but live in a Christian land where everyone knows something about God.

Man.—Your reasons are good, and your gifts are precious. And now, my children, as you go back to your homes, let each bear to his or her people the good tidings of great joy that shall be to all nations. Let each of you do your utmost to hasten the time when all shall know of Christ.

But you, my children [turning to the band] you have something to be thankful for, and now you may have a chance to bring your boxes. While we sing two verses of "All Hail the Power of Jesus' Name," one by one come up and drop your box into this big box.

[All sing.]

Suggestions.—You can make the flags out of cheese cloth, or even cardboard, and you will find pictures of the flags in an unabridged dictionary. Let each of the children wear a card on which is printed the name of the country represented. When the members of the band pass up with their boxes, have a large box looking like the small box into which they can drop them; have it large enough to hold all of their boxes. If you can, get a child's cart, and put the big box into it, and let a committee draw it into another room, where they can count the money and report to band, also reading the slips. If you cannot get real Chinese shoes or sword, make pasteboard ones. The manager will have to use her own ingenuity in carrying out this program.—*The Missionary Messenger.*

Contributions.

F. B. WOMAN'S MISSIONARY SOCIETY.

Receipts for February, 1897.

MAINE.

Acton and Milton Mills W. M. S.	\$10.00
Anson Q. M. col.	6.85
Aroostook Q. M. col. for gen. work	5.00
Augusta aux. for Miss Coombs	5.00
Augusta aux. col. at missionary meeting . .	5.33
Brownfield aux.	2.00
Biddeford aux.	20.00
Clinton aux. for Miss Coombs	1.75
E. Corinth Mrs. M. B. Wingate \$10 for Widows' Home	21.50
Ditto Mrs. J. N. Noble for Miss Barnes . .	4.00
E. Parsonsfield Dea. Frost in memory of Mrs. S. Frost	1.00
E. Peru Mrs. E. T. Howard for F. M.50
Ft. Fairfield aux. for Miss Coombs	10.00
Gardiner Mrs. Sarah Clason	1.00
Harrison aux. for "Minnie's" salary	6.10
Lewiston Mrs. S. S. Starbird of Pine St. ch. for child in S. O.	25.00
Ditto Main St. aux. for Miss Coombs . . .	17.00
Ditto Pine St. aux.	8.35
Limerick F. B. aux. on L. M. Mrs. Mary E. Johnston	3.70
Madison Bridge ch. aux. Bal Poma's salary for one year	9.00
New Portland ch. aux.	1.25
No. Anson aux. 1-2 Storer Col. 1-2 F. M. . .	5.00
No. Berwick ad F. B. aux. for gen. work . .	7.02
No. Berwick ad F. B. aux. for Clara Dexter .	12.00
No. Lebanon aux. L. M. of Me. F. B. W. M. S. of Mrs. O. M. Shapleigh	10.00

No. Lebanon "Willing Workers" for Miss Barnes and on L. M. of Me. W. M. S. of Mrs. S. E. Boston	\$3.00
No. Lebanon aux. on L. M. in Me. W. M. S. of Mrs. S. E. Boston	3.00
Portland 1st F. B. ch. "Whatsoever Circle Kings's Daughters" for support of Onno Bhimpore	11.00
Saco aux. for support of Lydia Durgin . . .	6.50
Showhegan Susan Boardman for F. M. . . .	10.00
So. Windham a friend \$4 for Miss Barnes's salary and bal. for gen. fund	25.00
Topsham F. B. W. M. S.	5.00
W. Bowdoinham for Miss Coombs	12.00

NEW HAMPSHIRE.

Concord Jun. Dept. Curtis Memorial ch. for Miss Barnes	6.00
Danville aux.	3.70
Dover Washington St. aux.	7.00
Gilmanton I. W. W. M. S.	2.00
Laconia aux.	5.65
N. Hampton for Miss Butts and Ind. Dept. Storer College	10.00
N. Hampton Mrs. S. P. Bachelor	5.00
New Durham a friend	1.00
Pittsfield Y. P. M. Soc. of F. B. ch.	5.26
Rochester for Mrs. Smith from O. T. Hill . .	12.50
Strafford Corner aux. for Mrs. Butts and Ind. Dept. Storer	3.00
Strafford Corner Mrs. L. H. Howe for Suni .	9.00
Somersworth aux.	5.00

Whitefield W. M. S.	\$6.50
A friend	5.00

VERMONT.

Bradford Mrs. J. Robie for Mrs. Smith . . .	10.00
Huntington Q. M. W. M. S.	5.70
Jonesville Mrs. Algers	2.00
So. Strafford aux. for Mrs. Smith	5.00
Sutton ch. for Mrs. Smith	11.00
A friend in Vermont for Harper's Ferry . .	21.20

MASSACHUSETTS.

Boston a friend	10.00
Haverhill Sarah B. Batchelder	2.00
Lawrence a friend	1.00
Lowell Paige St. ch.	2.00
Lowell Paige St. ch. aux. for Miss Baker .	5.00
Lowell Paige St. ch. aux. for Sagri	6.25
Lowell Chelmsford St. ch. for Sumatti . .	6.25
Lowell Chelmsford St. ch. for Ramoni . .	6.25
Lowell Chelmsford St. ch. Sayta	5.00
Somersville ch. aux.	7.00

RHODE ISLAND.

Arlington aux. Hattie Phillips's salary . .	4.00
Arlington aux. Ind. Dept.	4.00
Auburn Ind. Dept.	4.00
Blackstone Ind. Dept.	5.00
Carolina aux. Ind. Dept.	5.00
Pascoag aux. Ind. Dept.	5.00
Pascoag Hattie Phillips	5.00
Pawtucket aux. Hattie Phillips	12.50
Pawtucket Ind. Dept.	12.50
Providence Elmwood Ave. aux. Ind. Dept. .	3.25
Providence Elmwood Ave. aux. Hattie Phillips	3.00
Providence Roger Williams ch. G. S. Andrews	
Hattie Phillips	20.00
Providence Roger Williams ch. (Mrs. Ida	
Stillman Miss Clara Law and Miss Lillian	
Ralph) for zenana work	25.00
Tiverton ch. Ind. Dept.	6.25
The following are made life members from	
Roger Williams ch. Providence Mrs. A. B.	
Ralph 57 Almy St. Miss Lillian Ralph 57	
Almy St. Miss Edith A. Cate 1402 West-	
minster St. Mrs. L. B. Stillman 86 Wood	
St. all of Providence	

CONNECTICUT.

Durham Mrs. H. A. Griffin	5.00
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NEW YORK.

Hopkinton \$4 S. O. \$4 Miss Baker and \$2	
W. Home Mrs. Paulina Atwood	10.00
Spafford Q. M.	8.00

PENNSYLVANIA.

Gibson Q. M. W. M. S. for native teacher . .	8.00
Tioga Co. W. M. S. for native teacher . . .	10.30

MINNESOTA.

Elmore W. M. S. for F. M.	2.00
Huntley aux. for F. M.	5.00
Merriam Park Mrs. H. J. G. Croswell and	
Mrs. J. W. Henion of Minneapolis for zen-	
teacher with Miss Coombs	25.00

CORRECTION.—There was an omission in the January receipts of \$5 from the Bowdoinham, Me., aux. for Miss Coombs, making the total for the month \$556.43.

Minneapolis Mrs. H. Ingham	\$25.00
Minneapolis aux. F. M.	10.00
Minneapolis Rose of Sharon S. S. for Beebee	
Phillips	1.00
Minneapolis F. B. ch. for Miss Barnes . . .	6.25
Nashville Center aux. F. M.	13.50
Winnebago Q. M. for F. M.	5.11
Winnebago W. M. S. (\$5 for Hattie Phillips	
and \$25 for support of orphan with Mrs.	
Smith)	30.00

MICHIGAN.

Clyde ch. 1-2 H. M. 1-2 F. M.	2.00
Elsie aux. .90 H. M. .90 F. M. and .45 Ed.	
Dept. Storer	2.25
Fennville aux. 1-2 H. M. 1-2 F. M.	3.37
Genesee Q. M. \$3.64 H. M. \$3.64 F. M. and	
\$1.84 Ed. Storer	9.12
Gobleville aux. 1-2 F. M. 1-2 Storer	4.50
Green Oak aux. 1-2 H. M. 1-2 F. M.	1.45
Mason aux. F. M.	3.25
Mayville W. M. S. for Dr. M. Bachelor . . .	4.00
Mayville Miss Lizzie Moody for Miss Barnes	1.00
N. Haven Willing Workers F. M.	1.00
Oshtemo aux. 1-2 H. M. 1-2 F. M.	2.00
Oxford Q. M. F. M.	4.00
Sanilac Q. M. \$1.60 F. M. \$1.60 H. M. and	
.80 Ed. Storer	4.00
Wixom Miss. Band Miss Barnes	2.00
Wixom ch. 1-2 F. M. 1-2 H. M.	1.00

IOWA.

Aurora aux.	2.50
Black Hawk and Buchanan Q. M. aux. . . .	2.44
Central City aux.	3.75
Delaware and Clayton Q. M. aux.	3.00
Edgewood aux.	2.00
Fairbank aux.56
Horton aux.	1.73
Lamont Aid Soc.	3.00
Lamont aux.	1.00
Little Cedar aux.	3.09
Six Mile Grove aux.	1.35

WISCONSIN.

A friend of missions from Wisconsin	17.00
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ILLINOIS.

Murphysboro Jun. A. C. F. of F. B. ch. for	
Miss Barnes	4.00
Campbell Hill Children's Band for Miss	
Barnes	1.29
Campbell Hill W. M. S. for F. M.	1.25

SOUTH DAKOTA.

Sioux Falls Mary H. Darling W. Home . . .	6.25
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INDIA.

Balasure Mrs. D. F. Smith T. O.	3.00
Midnapore Miss L. C. Coombs	6.00

Total \$855.91

LAURA A. DEMERITTE, Treas.

Dover, N. H.

per EDYTH R. PORTER, Ass't. Treas.

FORM OF BEQUEST.

I GIVE and bequeath the sum of ——— to the Free Baptist Woman's Missionary Society, a corporation of the state of Maine.